

August 28
1924

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant" (ISAIAH 24: 5).

No. 35, Vol. LXXXVI.

Thursday, August 28, 1924.

Price One Penny.

THE GIFT OF THE HOLY GHOST.*

ELDER DON B. COLTON.

NOT long ago, in one of the large cities of the east, I was asked to speak before the Young People's Association in one of the churches in that city. Performing that duty as best I could, at the close of my talk, a great many questions were asked by the congregation, as is their custom.

The minister of the church, in prefacing his question, referred to the fact that the Latter-day Saints believe in revelation and in the inspiration of the Spirit of God. He then asked: Did I believe that any truth had ever been given or would be given to men other than by the process of discovery and hard work. I replied in the affirmative; and he took sharp issue with the position, and said he believes no man has ever been given any truth except that man has found it by diligent work and research and study, that there is no such thing and has never been as revelation direct from the Lord to man.

Did I believe that doctrine to-day, I should find my task manifold harder than it is. Did I not believe that inspiration comes to men, that the gift of the Holy Ghost is a real gift, then I repeat, these duties that come to the Elders of the Church would be almost impossible of performance.

I can not understand how it is that men, accepting the Bible as the word of God, are unable to accept the doctrine that the Spirit of God is one of the greatest revelators that man has ever known, and indeed, that is one of the missions, purposes and works of the Holy Ghost. I find the Scripture replete with passages making a definite promise that a gift would be given unto those who believe, who repent and who are baptized, and who have hands

*Address delivered in the Tabernacle, Salt Lake City, Utah, July 13, 1924.

laid upon them by the servants of God having authority to perform that ordinance. Indeed, in the first chapter of the Acts of the Apostles, the saints and the brethren were to wait until this gift should come to them; and being assembled together, after waiting the time specified, "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

After this remarkable manifestation of the gift of the Holy Ghost, many were convinced of the message and the truthfulness of the testimony borne, particularly by Peter. And they came to him and asked: "Men and brethren, what shall we do?"

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

I regard that, and I feel sure that those who heard it regarded it as a distinct promise that a gift and blessing should follow those who repented and were baptized and upon whom hands were laid for the gift of the Holy Ghost.

Jesus, in speaking to His Apostles prior to His crucifixion referred to it in these words:

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."

He had said that it was necessary that He should go away, else this Comforter would not come. He and His disciples had taught that there were three in the heavens: the Father, the Word and the Holy Ghost. If He did not refer to a special gift that should be unto His followers, a revealer of truth, as well as a comforter, I ask you to what did he refer?

This minister, in answer to some of the questions I have just put, said: "You do not believe, do you, that God places a premium upon idleness, and that he reveals truth to men, without any effort upon their part?"

My answer to that is: No, God does not place a premium upon idleness; the doctrine of the Latter-day Saints is not that doctrine at all, nor is it necessary to admit any such argument as that to maintain our position. And I have sometimes been led to wonder if the absence of that gift and the failure of its fulfillment to many in the world has not led them into the position that there is no gift, because they do not enjoy it. Instead of turning and walking in the way that God mapped out as necessary for its full enjoyment, they console themselves with the thought that there is no such gift, nor is any such power enjoyed in the world.

I would not have you believe, not for one moment, that I am speaking against any research and study. Out of good books, everywhere, we are commanded to search diligently, to study, to work. But we believe that with all that, there is also a necessity for divine guidance for the candidate who seeks eternal life and entrance into the kingdom of God. This promise was made to the ancient saints, and the testimony is given to us that it was fulfilled and that the gift of the Holy Ghost was given to them. I ask you, if it is not given to-day to the earnest seeker, may he not with earnestness ask what is wrong, why isn't it given? God is no respecter of persons; in every land and in every clime, he that will come unto Him is accepted of Him. And may not the fault be with the one who has not yet received the gift of the Holy Ghost, rather than to argue that it is not given?

It is given; it was promised anciently and the testimony is that that promise was fulfilled. That promise is renewed again to-day, and the earnest seeker for knowledge and truth is promised, everywhere, in every land, that if he will follow the commands of God, live clean, have faith, repent, be baptized by immersion for the remission of his sins, and have the hands of the authorized servants of God laid upon him—he is promised a testimony that God lives; and ten thousand more, aye, hundreds of thousands, all over the earth, testify to the fulfillment of that promise, that they have received a divine witness that God lives and that Jesus is the Christ; the Holy Ghost has been conferred upon them.

The Latter-day Saints give to the world what to my mind is one of the most important and wonderful revelations ever given, in which the very doctrine to which I have alluded is taught with great plainness. In the 88th section of the Doctrine and Covenants, we read:

“Wherefore, I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John.

“This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom;

“Which glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ his Son—

“He that ascended up on high, as also he descended below all things, in that he comprehended all things, that he might be in all and through all things, the light of truth.”

Therefore, I repeat, is the absence of this gift and the fact that men themselves say they do not have it, sufficient proof that it does not exist when thousands upon thousands of men bear witness that they have received it, and, more than that, that it may be received by every son and every daughter of God who

lives upon the earth, who is willing to yield obedience to the requirements laid down by the Author of eternal salvation? Only he who has tried, who has earnestly and sincerely tried and followed in obedience to the commandments of God, and failed can truthfully say that the promise of God is not fulfilled. Experience teaches the very opposite. Men and women everywhere who have yielded obedience to the laws of God bear witness that the gift is given to them through the laying on of hands.

Now, is there any evidence that may be pointed to, externally, as proof of its special gift? First, what is it? What are its fruits? Let us see, then, perhaps we may tell whether or not people enjoy it. It is in the fifth chapter of Ephesians, where the fruits of the Spirit are set out at length. Charity, love unfeigned, obedience and faithfulness—all these are the fruits of the Spirit. I ask you: Are they enjoyed by those who follow after Christ?

The month of July is an eventful one to the Latter-day Saints, for it is the anniversary of the time when a weary band of pioneers were wending their way westward; they were reaching, in that month in 1847, the rocky canyons of the western mountains, tired, weary, wasted and worn. They were joyful in that journey. Were they seeking riches? No, they were seeking a place where they could worship God according to the dictates of their own conscience. Who were they? Men and women gathered from all the nations of the world, who had given every witness that it is possible for man to give, in confirmation of the testimony that God has borne witness to them through the gift of the Holy Ghost that He had restored His Gospel in this day and age of the world. Pausing, as they frequently did on that journey, they sang songs of Zion, they laughed while their bodies ached with pain. Why? Because they were happy in the thought that God was with them. Baek of them, strewn all the way across the United States, yea, in foreign lands, were thousands of others who were singing, many and many a day:

“Come, come, ye Saints, no toil nor labor fear,
But with joy wend your way;
Though hard to you this journey may appear,
Grace shall be as your day.”

How could they do it? I heard the witness of a man ready for the grave, who told the story that one night in November, when chilling winds were blowing, a mob surrounded his home and asked him and his wife and children to come out; and they did it. They said to him; “Now, we like you as a neighbor; we are perfectly willing to have you stay in our midst, but we do not like the religion you have espoused, and you must choose this night. We ask you either to denounce ‘Mormonism’ or we are going to burn your home over your head.”

He took one look at his wife and children, and then replied to

them : "These are dearer than life to me ; I would give my life for them. But you are asking something more than life itself, I will have to refuse." And they burned his home that night over his head, and he and his wife, with their little children, faced the world with nothing whatever, but were happy, as he bore me witness in the closing years of his life, because he said, "I knew God had revealed to me, and I could not deny it."

These people who came were sustained with an unfaltering trust, a gift had been given to them, even the gift of the Holy Ghost, by which they knew and were able to go on until they found "the place."

Every year hundreds of our young men and young women go all over the world as missionaries of the Church, despised, rejected, ridiculed. They are thought to be the worst deceived people in the world. I have never seen a happier boy in my life than a young fellow who has been out all day in the service of his Master, even though his testimony has been rejected, if he comes back feeling, as most of them do, that the Spirit of God has been with him.

What does it? What takes these trembling young men, reared on a farm, and unschooled in the ministry, and in a few months transforms them into mighty preachers of the Gospel? Religious enthusiasm? Well, if that answers the question, what about the other picture? Not long ago, in my ministry as the president of one of the stakes of Zion, I went afar from my home to a new settlement; and in a home into which I was invited in that ward, I found evidences of poverty—at least no evidence of affluence. I learned that from that very home a young man was out upon a mission, and that instead of buying some of the real necessities of life, they were working hard to get together money enough to keep their boy upon a mission. And in a spirit of weakness which I confess, I said: "Brother, is it necessary for you to make this sacrifice? Couldn't you have seen these conditions when your boy was called?"

And he replied: "Yes, we did foresee them; we knew what was coming; but we accepted it gladly." And turning to his desk, he produced a letter from his boy, and with tears in his eyes, said: "Read that, and you will find that we have been paid for every sacrifice. We know that to-night he is being protected by the Spirit of God. We know he is happy, we know he is doing his duty, and that is all we ask."

Is that religious enthusiasm? Here was the witness and testimony of a man who worked alone out in the field all day, willing to do it all for what he knows to be right.

This work has brought joy and happiness to thousands, and a deep-rooted conviction that it is right. They bear witness that they received a real gift when they came into the Church. How many more illustrations shall we give to the men who would

explain the source of the power and the source of the happiness from some natural cause, or from a cause other than as a gift from God?

(TO BE CONTINUED).

THE INFLUENCE OF RELIGION.

JAMES FREEMAN CLARKE.

No one can look at the History of the Human Race without seeing what an immense influence religion has had in human affairs. Every race or nation which has left its mark on human progress has itself been under the command and control of some great religion. The ancient civilization of India was penetrated to the core by the institutions of Brahmanism; the grand development of Egyptian knowledge was guided by its priesthood; the culture of China has been the meek disciple of Confucius for two thousand years. Whenever any nation emerges out of darkness into light,—Assyria, Persia, Greece, or Rome—it comes guided and inspired by some mighty religion. The testimony of history is that religion is the most potent of all the powers which move and govern human action.

Science has followed always in the steps of religion, and not the reverse. The Vedas went before Hindoo civilization; the Zend-Avesta led the way to that of Persia; the oldest monuments of Egypt attest the presence of religious ideas; the Laws of Moses preceded the reign of Solomon; and that civilization which joined Greeks, Romans, Goths, Vandals, Franks, and Saxons in a common civilization, derived its cohesive power from the life of Him whose idea was that love to man is another form of love to God. "The very word humanity," says Max Müller, "dates from Christianity." No such idea, and therefore no such term, was found among men before Christ came.

In the deserts, and among the vast plains of the Arabian peninsula, a race had slumbered inactive for twenty centuries. Those nomad-Semitic tribes had wandered to and fro, engaged in perpetual internecine warfare, fulfilling the prediction concerning Ishmael, "He will be a wild man; his hand will be against every man, and every man's hand against him." No history, no civilization, no progress, no nationality, no unity could be said to exist during that long period among these tribes. At length a man comes with a religious idea, a living powerful conviction. He utters it, whether man will bear or forbear. He proclaims the unity and spirituality of God in spite of all opposition and persecution. At last his idea takes hold of the soul of this people. What is the result? They flame up into a mighty power; they

are united into an irresistible force; they sweep over the world in a few decades of years; they develop a civilization superior to any other then extant. Suddenly there springs up in their midst a new art, literature, and science. Christendom, emasculated by an ecclesiastical and monastic Theology, went to Islam for freedom of thought, and found its best culture in the Mohammedan universities of Spain. Bagdad, Cairo, Damascus, Seville, Cordova, became centres of light to the world. The German conquerors darkened the regions they over-ran; the Mohammedans enlightened them. The caliphs and viziers patronized learning and endowed colleges, and some of their donations amounted to millions of pounds. Libraries were collected. That of a single doctor was a load for four hundred camels. That of Cairo contained a hundred thousand manuscripts, which were lent as freely as those in the Boston Public Library. The College Library of Cordova had four hundred thousand. In these places grammar, logic, jurisprudence, the natural sciences, the philosophy of Aristotle, were taught to students who flocked to them from all parts of Christendom. Many of the professors taught from memory: one man is reported to have been able to repeat three thousand poems. The Saracens wrote treatises on geography, numismatics, medicine, chemistry, astronomy, mathematics. Some, like Avicenna, went through the whole circle of the sciences. The Saracens invented pharmacy, surgery, chemistry. Geber, in the eighth century, could prepare alcohol, sulphuric acid, nitric acid, corrosive sublimate, potash, and soda. Their astronomers measured a degree of the earth's meridian near Bagdad, and determined its circumference as twenty-four thousand miles. They found the length of the year, and calculated the obliquity of the ecliptic. Roger Bacon quotes their treatises on optics. Trigonometry retains the form given it by the Arabs, and they greatly improved algebra. We received from them our numerical characters. We all know the beauty and permanence of their architecture, and much of our musical knowledge is derived from them. They also made great progress in scientific agriculture and horticulture, in mining and the working of metals, in tanning and dying leather. Damascus blades, morocco, enamelled steel, the manufacture and use of paper, the use of the pendulum, the manufacture of cotton, public libraries, a national police, rhyme in verse, and our arithmetic, all came to us from the Arabs. All this fruitful intellectual life must be traced directly back to the theological impulse given by Mohammed to the Arab mind; for it can be derived from no other source.

Material civilization, in all its parts and in all times, grows out of a spiritual root; and only faith leads to sight, only the things unseen and eternal create those which are seen and temporal.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, AUGUST 28, 1924.

EDITORIAL:

MANKIND FETTERED BY PERVERTED DOCTRINES.

UNDER a Paris date line, the *Liverpool Post and Mercury* of August 20th, carries the following news dispatch:

"Just before he went to the Paris gallows to-day, an Arab, convicted of the murder of two women, asked to be baptized into the — faith. The ceremony was performed by the prison chaplain, who gave his own name, Augustin, to the Arab. The condemned man went to his doom with the utmost stoicism. He refused the offer of a drink of brandy, but accepted a pinch of snuff. As he approached the guillotine, he turned to the small crowd of spectators, said 'good-bye all,' smiled, and took his place."

And why shouldn't this murderer smile? Had not the chaplain, purporting to be a representative of God, absolved him from all his sins, administered the ordinance of baptism, even given him his own name, and assured him of his immediate salvation? So, in joyful spirits, this despicable criminal went to the guillotine, there to make expiation, according to the law of the land, for his infamous attack upon two young women.

At the time this prisoner was receiving his divine pardon at the hands of the chaplain, it is quite conceivable that at a place not far distant from the prison, another officer of the same church was consoling a distracted mother over the death of her unbaptized child, but reiterating that the child is eternally consigned to hell because it did not receive the saving ordinance of baptism. Such, at least, was the doctrine of the greater part of Christendom up to the middle of the nineteenth century. And it was preached as the Gospel of Jesus Christ!

A system of theology which at once admits of salvation for deathbed-repentant murderers, and yet denies the atonement of Christ to children who die unbaptized, is damnable in the extreme. Children, to whom the Savior pointed and declared: "Of such is the kingdom of God," are eternally lost because of the sin committed aeons before by their father Adam, yet a man who commits murder and attempts adultery—the two most heinous sins—because he is baptized before his execution, may approach the divine Throne with equanimity.

The utter absurdity—aye, the wickedness of such a doctrine

has been proclaimed in days past. The immortal Shakespeare has Lady Macbeth say: "Out, damned spot! out, I say! Hell is murky. What, will these hands ue'er be clean? Here's the smell of the blood still: all the perfumes of Arabia will not sweeten this little hand."

William Goffe, the English Puritan, declares:

"Murder itself is past all expiation,
The greatest crime that nature doth abhor."

It is clear from the teachings of the Savior, that salvation is not to be attained without faith and *sincere* repentance. Murder, throughout the Bible, is looked upon as one of the most atrocious crimes, and those who commit it are severely condemned. Paul names it as one of the works of the flesh, and warns the Galatians that "they which do such things shall not inherit the kingdom of God."

The doctrine of infant baptism, too, is entirely without Scriptural foundation, and along with death-bed repentance is purely a perversion of the principles of the Gospel. But the greater part of Christendom believe the perversions, and continue supinely on, consigning infants to hell and criminals to heaven.

How radiantly the true principles of the Gospel shine out in contrast with the perversions! The Prophet Joseph Smith, through whose instrumentality the Lord restored his Gospel in its purity, in a discourse delivered shortly before his martyrdom, explicitly outlines the fate of a murderer:

"A murderer, for instance, one that sheds innocent blood, can not have forgiveness. David sought repentance at the hand of God carefully with tears, for the murder of Uriah; but he could only get it through hell: he got a promise that his soul should not be left in hell.

"Peter referred to the same subject on the day of Pentecost, but the multitude did not get the endowment that Peter had; but several days after the people asked: 'What shall we do?' Peter said: 'I would ye had done it ignorantly,' speaking of crucifying the Lord. He did not say to them, 'Repent and be baptized, for the remission of your sins'; but he said, 'Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.'

"This is the case with murderers. They could not be baptized for the remission of sins, for they had shed innocent blood."

It appears that infant baptism was preached or practiced by some of the Nephites, for Mormon takes occasion to denounce it in an epistle to his son, Moroni. He inquired of the Lord concerning the matter, and the word of the Lord came by the power of the Holy Ghost, saying:

"Listen to the words of Christ, your Redeemer, your Lord and your God. Behold, I came into the world not to call the righteous

but sinners to repentance; the whole need no physician, but they that are sick; wherefore, little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them."

Mormon further expounds the fallacy of the doctrine:

"It is solemn mockery before God, that ye should baptize little children. Behold I say unto you that this thing shall ye teach—repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children. And their little children need no repentance, neither baptism. Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins. But little children are alive in Christ, even from the foundation of the world; if not so, God is a partial God, and also a changeable God, and a respecter to persons; for how many little children have died without baptism!"

Since the Gospel is again upon the earth in its fulness, the question naturally arises: How long will men continue to ignore the true teachings of Christ and the palpable intent of the Scriptures? Must the world remain shackled by the sophistry of ages?

The Latter-day Saints, the stewards of the restored Gospel, emphatically answer, "No!" In obedience to divine injunction, they are sending Elders forth into the world to dispel the fallacious mists that envelop Christendom, not only on these doctrines, but on numerous others. And the Elders will remain in the world, until "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

G. MARTIN HOPFENBECK.

MINUTES OF THE SWISS CONFERENCE.

THE semi-annual conference of the Swiss conference of the French mission convened at Lausanne, Switzerland, August 2nd and 3rd. There were in attendance: President David O. McKay of the European mission, Sister Emma Ray McKay, President Russell H. Blood and Elder W. Roscoe Hess of the French mission, President Charles S. Hyde of the Netherlands mission, Sister Lanora S. Hyde, Elder David L. McKay, former president of the Swiss conference, Sister Lou Jean McKay, Sister Etta Gay Shupe and all the traveling Elders of the Swiss conference.

On the afternoon of the 2nd, a missionary meeting was held under the direction of President Blood. Many local conditions were discussed by the Elders. Clear, forceful instructions were presented by President Blood, President Hyde and Conference President Wilford O. Ridges.

Saturday evening at 8 o'clock, a lively musical and literary program was rendered under the direction of Brother Henri Chappuis, Jr.

A special missionary meeting convened, Sunday, the 3rd, under the direction of President McKay. At this meeting a thorough probing was made into the fundamental causes of certain weak conditions existing in the conference.

The Sunday-school session of conference convened at 10 a.m., preceded by an organ prelude by President Wilford O. Ridges. The congregation sang, "Avez vous prié." Brother Gaston Chapuis offered the invocation. The sacramental hymn was, "Quel Amour et Quelle Sagesse." The sacrament gem was given under the direction of Elder John Scowcroft. The sacrament was administered by Elders Serge C. Ballif and Joseph F. Ballif, assisted by Deacons Jean Kammer and Gaston Chappuis. Elder Otto Fife conducted the concert recitation: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

The following program was rendered by the children: Edmée Puenzieux read the inspiring testimony of the eight witnesses to the authenticity of the Book of Mormon; Pauline Borgeaud rendered a soprano solo; the children of the Kindergarten and the Primary class recited, each in turn, one of the ten commandments. Upon reciting the commandment, each one made a presentation of flowers to the guests of the conference.

Elder Otto R. Fife, the first speaker, addressed the children. He exhorted them to live irreproachable lives, saying, "You, the children of to-day, will be the parents of to-morrow."

Sister Etta Shupe spoke of the uniformity of the Latter-day Saint spirit throughout the earth. Her son, Elder Daniel G. Shupe, translated for her.

Sister Lou Jean McKay presented the beautiful story of the Restoration of the Gospel.

Some of the evil habits of the younger generation of Holland were pointed out by Sister Lanora S. Hyde. The speaker showed the saving power of the Gospel.

Elder W. Roscoe Hess sang, "Schubert's Serenade."

Sister Emma Ray McKay expressed her deep appreciation of the bountiful aid rendered by the Swiss people to her son, David L. McKay when he was in Switzerland on a mission. She related for the children a story illustrating the principle of obedience.

President McKay again tapped his inexhaustible supply of realistic comparisons, and his listeners had the same eagerness and thirst as did those who surrounded Moses when he smote the salutary rock. Upon catching the eye of the audience, President

McKay compared the expressions found there to the reflection of the hidden midnight sun. The reflection coming from an invisible center only prove that the object which reflects it is there, he said, and it is the same in regards to the interpretations of the facial and the physical expressions. President McKay said that although the projecting force of the Gospel is invisible, nevertheless, the reflections can be distinguished.

The speaker took childhood development as his theme. Pure water, poisoned by ink, is like an infant spoiled by a lie or by disobedience, tobacco, drink, thievery or a smutty story, he said. The glory of man is to be the father of a man, and the glory of God is to bring to pass the immortality of man, he declared.

The congregation sang, "Nons repandons des Semences." Benediction was offered by Elder Gordon Romney.

At 12:15 p.m., there convened a continuation of the morning missionary meeting. President McKay left three important thoughts with the Elders: first, authority irrevocably goes hand in hand with government, and government is a principle of nature; second, whoever is open, loyal, true, of humane and affable demeanor, honorable himself and in his judgment of others, faithful to his word as to law, and faithful alike to God and to man, is a true gentleman; third, missionaries should subscribe to the call at home and accept a release from the mission-field merely as a transfer to the field at home.

The afternoon session of the conference commenced at 2 o'clock by the congregation's singing, "Sois béni pour ces Collines!" Prayer was offered by Elder W. Roscoe Hess. The congregation sang, "Sainte Vérité."

President Ridges presented the general, the European mission and the French mission authorities of the Church. They were unanimously sustained in their respective callings by vote of the conference.

Elder Harvey C. Woodbury talked on the restoration of the Gospel.

Elder Alfred Naylor bore a strong testimony of the Gospel.

Elder Gordon Romney spoke on authority, and on the personality of God.

Elder John Scowcroft treated a phase of the restoration of the Gospel.

The Lausanne choir admirably sang, "Gloire au Créateur."

Elder George Lynch showed that the authorities of the Church are truly inspired. He bore a strong testimony of the Gospel.

Elder Joseph Ballif presented the four cardinal principles of the Gospel.

Elder W. Roscoe Hess talked on the power of prayer and the results obtained from prayer.

Elder Daniel Shupe talked of the promise of the Lord to the

Prophet Joseph Smith. The Church shall become stronger until the end, said Elder Shupe.

Elder Reed D. Shupe described some of the hardships and sacrifices that the first members of the Church were obliged to pass through.

The Church of Jesus Christ of Latter-day Saints is wrong or it is true, emphatically stated Elder Stephen D. Durrant. He bore a strong testimony that it is indeed true.

Sister Lou Jean McKay rendered a piano solo.

President Hyde, the concluding speaker, said the Gospel takes people out of the world to make them better. It comprehends a continual evolution of the betterment of man, he said. To illustrate these statements, President Hyde cited a case of a bar attendant who underwent a complete regeneration by letting the Gospel react upon him.

The session closed by the congregation's singing, "Louanges à Dieu!" The benediction was pronounced by Elder Serge C. Ballif.

The final session convened at 7:30 p.m. The congregation sang, "Venez! tontest bien." Brother Henri Chappuis, Sr., offered the invocation. The second song was, "Honueur au Prophète."

Elder Serge C. Ballif spoke on the far reaching point of view which characterizes the doctrines of the Church.

President Wilford O. Ridges pictured the folly of the varied aspects of religion. He sounded the primordial worry of the age—the hereafter—and told how man can gain salvation by adhering to the principles of the Gospel.

Elder Otto R. Fife sang a baritone solo.

Organization, said Elder David L. McKay, greatly helps the growth of love among the members. He impressed his auditors deeply by giving some beautiful examples of true altruism.

President Blood exhorted the Saints to follow, rigidly, the laws of the Gospel. He told them that the serious efforts of the Elders should be heeded, and that every Saint should rally to the front to battle for the cause of truth.

History repeats itself, remarked President David O. McKay as he related the sad story of the stoning of Stephen outside the walls of Jerusalem, and in connection with it, the story of a modern Stephen, a servant of God, braving persecution wrought under the same conditions and by the same false accusations that condemned Stephen of old. President McKay told the Saints to live lives which will be out of reach of the cheap scandal thrown at them by the avaricious commercial promoter who is devoid of principle, and by the simpleton who has need of pity in order that bliss may be added to his ignorance.

Elder W. Roscoe Hess sang Tosti's "Good-bye," causing a common feeling to surge over the gathering of Saints. It is to be hoped that the words of the heated climax, "Good-bye forever" are not fitted for the occasion.

The congregation sang the hymn "La Prière." The benediction was pronounced by Brother Charles Pnenzioux.

All sessions were well attended, there being a total of forty-five investigators out for the three sessions.

WILFORD O. RIDGES, Conference President.

ILLUSTRATED LECTURE BRINGS GOOD RESULTS.

ELDER KARL P. WEILER has completed a tour of the conferences of the British mission, giving a stereoptican lecture, depicting views of Salt Lake City and Utah. Forty branches have been visited, ranging from Aberdeen in the north to Plymouth in the south, and including the two Irish conferences. Because of mechanical troubles, the lecture could not be given in Lowestoft nor Portsmouth, but a return engagement has been arranged for the former place. A total of 1,254 Saints and 2,062 friends and investigators attended the lectures. The largest attendance was at Garndiffaith (Welsh conference), where twelve Saints and seven hundred friends were present. This unusually large number of friends was occasioned by the use of the town cinema hall. The conferences showing the largest attendance records are the Scottish, the Birmingham, the Nottingham and the Welsh, although each of the other conferences showed a large number present, in comparison with the number of Saints in the conference.

Elder Weiler, in reporting his tour, remarks: "The spirit at the meetings was very good, and from all indications, I believe the slides have done a great amount of good. They promise to be a big aid to the members in their efforts each to secure a convert this year."

FROM THE MISSION FIELD.

Release and Departure.—The following missionary, honorably released from his labors in the British mission, sailed for his home, Friday, the 22nd inst., per s.s. *Montrose*:

Claren Schofield, the Norwich and the London conference.

Transfers of Traveling Elders.—The following transfers of traveling Elders have been made:

Reed H. Callister, Liverpool conference to the Scottish conference.

James D. Moyle, Liverpool conference to the London conference.

Branch Conferences.—Sunday, the 10th inst., a successful branch conference was held at Barnsley (Sheffield conference) under the

direction of President Willard Boden. Branch President Robert H. Briggs conducted. In the Sunday-school session, the children gave an interesting program, showing the necessity of divine commission and the disastrous results of usurped authority. Scriptural evidence was given from the Bible and the Book of Mormon. The speakers of the day explained that the most sacred things in life are praying and preaching, because man prays to God in the name of Jesus Christ, and he preaches in that name.

The Hucknall branch (Nottingham conference) held a successful conference, Sunday, the 17th inst. Both sessions were well attended. Branch President Pears gave a statistical report, showing the branch to be in a flourishing condition. In attendance were President Selvoy J. Boyer and Elders Carl E. Pettersson, Fred B. Alleman and Albert F. Kendall.

An impressive branch conference was held at Doncaster (Sheffield conference), Sunday, the 17th inst., under the direction of President Willard Boden. In the first session, the children gave a program consisting of a recitation of the Articles of Faith and vocal selections. The speakers, directing their remarks to the children, showed the value of honesty, humility and obedience. President Boden urged the parents to teach their children the truths of the Gospel, and explained the meaning of the sacrament and the seriousness of partaking of the same.

Socials.—The Grimsby branch (Hull conference) held a farewell social the 6th inst., in honor of Sisters Mary and Nora Murphy, who are leaving shortly for Canada. A token of remembrance was presented by members and friends of the branch. During the evening, a program was rendered and games were played. The following traveling Elders were present: President K. Marsel Widtsoe, Kenneth A. Brady, Edward Smith, LeRoy D. Tingey and Ellis A. Hipwell.

Wednesday, the 6th inst., the Wolverhampton branch (Birmingham conference) held a successful ramble in Bagridge Woods. Many Saints and their friends were in attendance. Much amusement was afforded in the games played. Delicious refreshments were served by the sisters. President Joseph E. Tillotson and Elders Alvah N. Stont, John H. Smeath, Charles J. Ford, Rodney D. Price and Ellis L. Rees were in attendance.

Thursday, the 7th inst., a farewell social was held in Sheffield in honor of President Fielding K. Smith, who has been transferred to labor in the London conference. Branch President George H. Bailey voiced the feelings of the Saints and friends in a splendid tribute to President Smith. The Sheffield Beehive Girls rendered a chorus. Elder G. Kimball Mellor expressed his great admiration and respect for President Smith, his first missionary companion. Vocal selections were rendered by Sisters May Prince and Hilda Shaw. President Willard Boden made a presentation to Presi-

dent Smith on behalf of the Elders, the Saints and the friends of the conference. He said the gift is in remembrance of the high esteem in which President Smith is held by the members of the Sheffield conference. President Smith thanked the Saints and the friends for the beautiful present. He remarked that their sacrifices for the Gospel are really investments, and assured them that the Gospel is his only philosophy of life. He said that his first gloomy impressions of England have been enlightened by the pleasant associations he has enjoyed with the Saints, and that it is difficult to bid farewell to them. The Beehive Girls presented President Smith with a beautiful set of knives. President Smith left a valuable token with the Beehive organization.

The Liverpool branch Sunday-school gave the children an outing to the pier at New Brighton, Saturday, the 9th inst. The children spent the afternoon in playing on the sands of the beach. An enjoyable time was had by all in attendance.

THE WINNING WAY.

If you put a little lovin' into all the work you do,
And a little bit of gladness, and a little bit of you,
And a little bit of sweetness, and a little bit of song,
Not a day will seem too toilsome; not a day will seem too long;
And your work will be attractive, and the world will stop to look,
And the world will see a sweetness, like the tinkling of a brook,
In the finished job; and the world will turn to look at you
With a world's appreciation of the thing you've found to do.

Just a little bit of lovin', and a little bit of song,
And some pride to sort of make it straight and true and clean and strong,
And the work that you're a'doin', pretty near before you know,
Will have set the world a-talkin'; and the little winds that blow
Will bring echoes of it to you, and you'll see that you have done
More than you had dreamed or hoped for when the task was first begun.
And you'll find the bit of lovin', you have put into the same
Has come back to you in lovin' and come back to you in fame.

SELECTED.

CONTENTS:

The Gift of the Holy Ghost	... 545	Minutes of Swiss Conference	... 554
The Influence of Religion	... 550	Illustrated Lecture Brings Good	
Editorial:		Results	... 558
Mankind Fettered by Per-		From the Mission Field	... 558
verted Doctrines	... 552	Poetry: The Winning Way	... 560

EDITED, PRINTED AND PUBLISHED BY DAVID O. MCKAY, 295 EDGE LANE,
LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN.